PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF
56:10

The AMERICAN FRIEND

[MAY 12, 1949]

Friends—Advance!
Editorial

Here It Is
United Service Budget

The Other Side of Sorrow
The Devotional Life

Conscience Comes to Court
Larry Gara

Christian Education Is Basic
Truman B. Whitaker

An English Quaker Farmer Speaks
F. Newman Turner

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The Devotional Life . . . A Page of Personal Helps

THE OTHER SIDE OF SORROW

Blessed are they that mourn,
for they shall be comforted.

Jesus was "a man of sorrows" but he was no less a man of joy. His stories include children dancing in the market place, a woman finding her lost coin, the shepherd rejoicing over his sheep, a father making merry over a returned son. Even in a dark gathering "night" he rejoiced in spirit and said, "Father, I thank thee." His illustrations were often about weddings, banquets, and the hills covered with flowers.

So evident was this joy of Jesus that a writer later wrote, "who for the joy that was set before him endured . . ." But joy of that kind is something deeper than a momentary pleasure. It underlay every thought and act of his life. He knew that he was at his father's business—that it was the real meaning of life itself. It was the joy of God, living and creating through him.

Contrast, for instance, the pleasure of a small boy setting out on a picnic, and the joy of that same boy in later years when he finds the life work of which he dreamed and for which he planned and trained. Both experiences are natural and wholesome, but it was the second "joy" which sustained him through years of hard work and study. It was the joy which high purpose and firm resolutions put into the lives of people.

Jesus came among people who knew sorrow. Everywhere around him there was "mourning." It was his purpose to comfort them—to raise them from the ashes of affliction to new courage and hope.

Who are the mourners — then and now?

(1) There are many reasons for sorrow. Some sorrows are self-inflicted. People are sometimes in trouble because of their own mistakes, ignorance, or blundering. Their tears are tears of self-pity. Their misfortune is accepted by them as their "cross," but it is not a *cross* if it has no redemptive power. Jesus speaks even to them and offers gladness for mourning. "Acknowledge your errors," he might say, "see in your mistakes an opportunity to learn."

(2) Other sorrows are like those of the prodigal son. They too, are self-inflicted, but chosen in a wilful, selfish moment. They come at the end of a wrong road, consciously chosen. To such as these Jesus would say, "Repent. Return home. This is not the destiny for which you were created." There is no short cut to happiness. It never is found finally by dodging responsibility. It can't be bought. It must rise within one. There is no "far country" that offers a magic of happiness. It has to be earned—where we are.

(3) There are sorrows that seem often to come to people who are in no way responsible for them. A loved one is suddenly taken. Money or property is lost and no carefulness could have saved them. It is then that people tend to mourn their "fate." "What have I done to merit this?" they ask. To these, Jesus would speak also, for they too can overcome. God has not set up a commerce of the spirit whereby every good deed is paid for in candy bars or physical returns, nor does the evil that men do exact a toll from them immediately and in physical cost. Men reap what they sow, but the harvest is not always visible or immediate. In the face of all external losses Jesus says, "Be of good cheer, I have overcome the world." No one can fully answer the question, "Why?", to all misfortunes, but Christ tells us *what* we can do about it. We can bring to our sorrow a spiritual answer and become better people because we accept and make our sorrows redemptive.

(4) The deepest answer to many troubled people and a troubled world is the answer of purpose. It was the answer Jesus had—the purpose of self-giving love to everyone. Finally, God is the answer to every need and God is love. Our world is distraught because no great purpose runs through our lives—no purpose great enough to stand the strains of life and to make life truly great. To them Jesus seems to say, "Follow me and I will give you great purpose and great work, for I offer you the best—the purpose of building a kingdom, the kingdom of God."

"Pull yourself together," is counsel often given to frustrated people. There is good sense in such advise, but one cannot simply pull himself together. His life must be "pulled together;" integrated around an important purpose. God alone can furnish that purpose and pull the scattered personality together, into unity and high devotion. There is great living when it is for great and noble ends.

For this shall a man sell all that he has and buy that pearl of great price. On one side of that choice is sorrow, on the other, joy.

Answer for Anne, the dramatic new forty-minute sound film, dealing with the resettlement of displaced persons, will be released through the Religious Film Association, 45 Astor Place, New York, New York. The rental price is $5. The film includes actual scenes in a Displaced Persons Camp in Germany, which were photographed in cooperation with the International Refugee Organization by a camera crew sent there last summer especially for this purpose.

THE AMERICAN FRIEND Old Series, Vol. LVI, No. 10 New Series, Vol. XXXVII, No. 10
AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
PUBLISHED FORTNIGHTLY BY THE FRIENDS PUBLICATION BOARD, 101 SOUTH EIGHTH STREET, RICHMOND, INDIANA

PERSONNEL OF THE BOARD

BUSINESS COUNCIL
Alvin T. Coate ..... Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett ..... Chicago, Illinois
Vice-Chairman of Council and Board
F. Chase Stevenson ..... Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL
D. Elton Trueblood ..... Richmond, Indiana
Dorothy Lloyd Gilbert ..... Guilford College, North Carolina
Ashton M. Otis ..... Whittier, California

SUBSCRIPTION RATES
Subscription Price ..... $3.00 per Year
Foreign, 75 cents extra. Single copies, 15 cents.
Advertising in the Local Meeting Directory, 8 cents per line per issue. Other Advertising rates given on application.

Make all checks and money orders payable to Business Department, THE AMERICAN FRIEND, Richmond, Indiana.

Address all correspondence having to do with the editorial management of the paper to EDITOR, AMERICAN FRIEND, Richmond, Indiana.

ERROL T. ELLIOTT ..... Editor
E. Merrill Root ..... Editor of Poetry

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Editorial . . .

Friends—Advance!

THE annual meetings of the boards and committees of the Five Years Meeting of Friends occur always in April. Those meetings are now history for the present year, but they furnished the incentive for the work of the year which will end March 31, 1950. These annual meetings are much more preview than review in their nature, and furnish the stimulant that comes from the cooperative planning by concerned Friends.

Following the boards and committees, the Executive Committee, made up chiefly of representatives from the boards, meets as the Five Years Meeting in the interim, to coordinate the work which is called "United Services" and to plan a budget for it.

As a result of the original concern of the secretaries in the office, a message was sent out to our Meetings last year under the title, "Christ is Our Mission." Further meetings by the secretaries and the Central Committee sharpened that original concern into a proposed program under the caption, "Friends Advance for Christ and His Kingdom." From the beginning of this concern it was felt that only a program developed by representatives of the Yearly Meeting in a specially called planning conference should be adopted as a working plan. The Executive Committee gave one day to the consideration of this plan and approved it as a major effort for Friends of the Five Years Meeting. The planning conference will be called as soon as arrangements can be made.

The initial meeting of the program committee for the sessions of the Five Years Meeting in October, 1950, was held and Homer J. Coppock of Western Yearly Meeting was named chairman. The idea of the "Advance Program" was accepted for the sessions of 1950 in the theme, "Advancing with Christ."

There is no doubt that the idea of a forward program caught the imagination and interest of Friends. In the meantime, while the Advance is getting under way, we have the regular work of the Five Years Meeting through our United Services. On another page the budget for that work is presented and a call to start early is made. Instead of waiting until the end of the year *let us begin now* to release the spirit of service by regular support!

Words Wise and Timely

THE General Secretary of the World Council of Churches has given a caution that the Christian churches should heed. He has said that the churches should guard against being identified with a general anti-communist crusade. At the same time he suggests that they cannot overlook the evils in communism.

Again, we repeat, this is both wise and timely counsel. There is danger of building up a "Holy War" psychology in the minds of religious people. There is also a danger that the church shall fail to hold a position of moral judgment under which all nations and ideologies must be scrutinized. Against the standard of moral principles, evil, wherever it is found and in whatever nations or ideology, must be recognized as such. Evil is neither capitalist, communist, nor socialist, though it is to be found in all systems.

It cannot be rightly said that there is no choice between systems or ideologies. There is a choice. It is the business of the Christian Church, however, to be the Church. As Dr. Viser 't Hooft states, the Church must help meet "the needs of which it (Communism) is a distorted expression."

Beware of Apartheid

NO, we can't find it in our desk dictionary. It's a brand new word from South Africa—a new word for an old and decadent idea. It came to our desk in a press release from the Africa Committee of the Foreign Missions Conference. They are protesting it as a policy of government.

The present Nationlist South African government is operating upon "the political platform of *apartheid* —an extreme form of racial discrimination, resulting in a complete denial of human and civic rights" and all of the common privileges of citizenship to people of color. It would "eliminate all non-European (non-white) representation in Parliament, including the practice of white representation" in behalf of colored peoples.

This committee within the Christian missionary forces calls the policy "alarming" and has addressed a communication to the United Nations to take appropriate steps, since the threatened policy is a complete "violation of the principles of the Declaration of Human Rights and the International Covenant of the United Nations."

Apartheid is another name for a poison—the body politic simply cannot absorb it. It is deadly. South Africa is not the only place where it can be found, but South Africa offers an interracial complex that is not merely black-white, but with three or four main groups involved in perpetual conflict or in high tensions.

No one, from the outside of a given interracial situation, can offer a satisfactory answer to the problems involved, but one does not need great insight to see that there is no principle which will back up that policy of dominance. The universe is simply moving in another direction. We would better go along!

On Being Comfortably Tired

SOMEWHERE among the Friendly contributions coming to our desk was a line about being "comfortably tired." Instantly our mind associated that wonderful feeling with spring gardening. From the planting of the humble, willing radish to the cultivation of the recalcitrant cauliflower, as in Indiana,

there is a process of work mixed with hopes — and hazards.

To rest at the edge of a garden, smell the new-turned earth and contemplate growth and harvest is a royal experience. There is plenty of work in it, with spading, leveling, planting, and cultivating, but there is also contemplation, hope, meaning, and these make tiredness comfortable.

That is the message of gardening to the rest of ou working life. Work is work only when it is deac meaningless and leading nowhere. Let new meanin and revived hope spring up in the midst of toil an there comes into one's life not tiredness alone, bu that wonderful sense of being "comfortably tired" a good work.

E. T. E.

Britain's Effort to Feed Herself

By an English Quaker Farmer

F. Newman Turner

This is fitting for Rural Life Week. In this article a Quaker English farmer presents his view on a problem that is confusing to Americans. The author is editor of THE FARMER, *Bridgwater, Somerset, England, and an elder of West Somerset Monthly Meeting of the Society of Friends.*

THE new four-year plan of the British Government provides for British farmers to feed every second Briton. For the first time in their lives British farmers are able to plan their cropping and livestock programmes for more than twelve months ahead. Successful farming is dependent upon the ability of the farmer to visualise the cropping on each field for at least four years ahead.

NEED FOR PLANNING

Farmers' organizations have drummed this fact into every government for the past century without success. Now, at last, the Labour Government have granted farmers their wish. Prices have been guaranteed for every farm commodity for at least four years and, provided wages and prices of implements and other farm requisites remain steady, the farmer can sow a crop in the autumn with the knowledge that he will be able to sell it at a reasonable price the following harvest, and also that the crops that succeed it may fall into rotation in their correct order, as good farming demands.

But farmers are not certain that this new plan for agriculture is the result of a recognition of the permanent importance of agriculture, or a panic attempt to save a population threatened with starvation. This is what the editorial column of the *Information Sheet* of the National Farmers Union says:

"Have we been given just another crisis job? Or are we at last seeing agriculture take its rightful place in British Economy? So often has the industry been opened and closed as an economic, first-aid post that it had almost despaired of the chance to be what it ought to be—the main contributor to our economic health. And as farmers 'get cracking' on the big job, they are bound to wonder how far the present crisis plan gives hope of long-term security."

This is a fear in the minds of the farmer which only time can dispel. But there are other aspects of the agricultural plan which give me, a working farmer facing the task of helping to achieve the Government objective, considerable doubt about the chances of success. I am in no doubt that Britain can raise her population to a high level of nutrition from her own fields, but I am not convinced that the stage is properly set by the present agricultural legislation.

There are two serious obstacles. One is the lack of provision for implementing the increased production by way of man-power and machinery and equipment; the other is the waste of acres which is bound to result from the over-emphasis on livestock production, and of fertility that goes to the town never to return.

Just as it is hoped to increase the output of our farms by the incentive of higher prices, so it is hoped to maintain the present labour force on the land and to attract new workers from non-essential industries by means of higher wages. But money is as cheap as water at the present time and the value of money is rapidly evaporating. High prices of farm produce will not encourage increased production if a limit is set by the means of production. High wages will not bring our men back to the land or hold those that are there, unless the things that money cannot buy—the decent amenities of a good house, good food, transport and lighting—are made available. My own foreman, who had been on the farm for twenty years, and would have been happy himself to stay for the rest of his life at any wage, left me during the war because his wife found him a job with a modern house. The wages were less and the conditions of work worse, but the new job offered a comfortable home with water, light, and a near-by bus, from which I could not have turned him even by doubling his wages.

WASTEFUL ADMINISTRATION

Not only are these tangible incentives essential to the success of the agricultural plan, but the right example from our leaders in their responsibilities to the land by way, for instance, of attention to the balance of the national labour force. It is difficult to believe that any Government could seriously consider essential the employment of more hands, in its own Civil Service, than the labour force engaged in agriculture. Yet nearly 800,000, a number which is daily growing by the ever-increasing demands of Government controls and regulations, are engaged in the work of administrating and controlling the community, while less than that number are engaged in agriculture. More and more are being drawn to the concentrated centres of population to consume the fertility of the countryside and deposit it down the drains. On the whole, I have been spared an over-indulgence of officialdom, but even I have had as many as six different kinds of officials on my farm in one day, at a time when labour was so scarce that I was at my wits end to know how to get through a day's work in twenty-four hours.

We British farmers would, therefore, readily sacrifice at least half the Civil Servants that wait upon us, and offe

them worth while employment helping to achieve the increased production that is now called for.

The first job the new labour force could be given would be the building of houses and hostels for themselves that would make such un-accustomed landworkers happy to live and work in the country. There are indeed many townsmen already looking towards the land and finding nothing but open space for themselves and their families. These men need training and there is many a farmer that would give it to them and be glad of their labour, if only they could be housed. Part-time building their own dwelling places and part-time learning their new work on the land would surely be an acceptable occupation for them.

Wise Use of the Land

From a concentration on cereal production during the war, the Government have now, by various means, but particularly by means of weighting prices, laid all their emphasis on livestock. It would be foolish to suggest that livestock should not be given a better place on most of our farms, for the vital link in the chain of fertility is the animal, and the tendency to discard the animal in favour of chemical means of manuring is the surest way to national suicide. A balanced and fertile agriculture certainly demands increased emphasis on animal husbandry, and the change of emphasis has not come too soon, but to urge the increasing use of cereal crops to feed animals primarily for meat production is about the most wasteful use of land imaginable.

I know from my own farming experience that it takes three pounds of a balanced cereal ration to produce one pound of the meat from the very best animals. Official figures show that in the year 1934, two million, two hundred and seventy-eight thousand tons of meat and livestock products only were produced from eight million, nine hundred and thirty-six thousand tons of imported fodder. This means that over four pounds of feeding stuffs were consumed for production of each pound of meat.

What a great quantity of wholesome food could be added to the British diet *if meat were removed from the menu.* Malnutrition would be a thing of the past if this simple step were taken, and the menu need be no more monotonous. Indeed, the argument of monotony is irrelevant in connection with meat, for daily meat can be as monotonous as daily bread, or daily greens. Monotony is a matter of flavour, not of variety. Fresh food, properly grown, never becomes monotonous. If you don't believe me, try it and see.

Organically-Grown Food

I know it is not easy for the town dweller to get fresh food properly grown. This problem has been tackled, however, in Britain by the newly-formed Producer Consumer Whole Food Society. A non-profit making friendly society, it has recently been formed to bring producers of organically-grown whole foods and produce of all kinds in direct association with consumers who prefer fresh, organically-grown food. Producer members will supply consumer members in each area and as the transaction is within the bounds of membership, many of the former obstacles in the way of getting food, have been removed. The Society has its headquarters at Goosegreen Farm, Bridgwater, Somerset.

Britons have lost the art of using the fruits of the earth, but from necessity they will learn it again. Variety of diet can be achieved only from the things that grow in the earth in the manner in which nature intended them to grow, and there are numerous little-known vegetables, which will contribute to the ample diet, that are bound to come from a properly-managed British soil.

Notable omissions from the programme of agricultural increase are Nature's free contributions to increased fertility and food production, and perhaps most serious of all, man's deliberate destruction of the means of vastly increased production.

A *sound* agricultural plan would avail itself of the immensely increased output that would result from a nation-wide utilisation of organic town wastes, and a programme of education in the wide-scale use of all other available organic matter on and around the farm, through the compost heap and the more enlightened use of the manure help, which at present when used at all is used in such a way as to gain only about half of its potential fertility.

Finally, thousands of tons of wild produce, loaded with nutriment and vitamins, go to waste every year. A wise government, really concerned about the health and hunger of its people, would utilise this free gift of nature.

RURAL LIFE SUNDAY

Rural Life Sunday will be observed by Protestant Churches throughout the country on May 22. The observance, which has its roots in the Rogation Days of the 5th century, is dedicated to emphasizing the meaning of Christianity to rural life. The event is marked by an exchange of pulpits between country and city pastors, ground picnics and special church attendance by such groups as the 4-H Clubs and the Farm Bureau.

A special feature of the observance is an order of worship prepared by the Federal Council of Churches, the Home Missions Council, and the International Council of Religious Education. Copies are available at five cents each with rates on quantities. They can be obtained through the Home Missions Council at 297 Fourth Avenue, New York 10, New York.

The event was first observed in this country in 1929, at the suggestion of the International Association of Agricultural Missions.

PENTECOST OBSERVANCE

The World Council of Churches suggest Sunday, June 5, Pentecost, as an observance of the formation of the World Council of Churches. It was a second major time in church history when they were "all with one accord in one place."

To aid in this observance the following materials have been prepared and may be ordered from the Committee on Worship, the World Council of Churches, 297 Fourth Avenue, New York 10.

(1) A poster with a graphic presentation of Pentecost for display on your bulletin board.

(2) An ecumenical Service of Worship which you might find appropriate for the occasion.

(3) Sermon suggestions on texts from the Book of Acts.

(4) Words and music for "Thine is the Glory," the hymn sung at the opening service of the Amsterdam Assembly.

It is perhaps true that the tendency at present in the Society of Friends is toward formlessness. This results from a neglect of the original Quaker principle which expresses loyalty to concrete manifestations of the Light as well as to the Light in general. It is the concreteness of the historical Jesus which prevents Christianity from wandering into mystical abstractions.

Howard H. Brinton

Christian Education Is Basic

By Truman Whitaker

This is a Report of the Annual Meeting of the Board of Christian Education recently held in Richmond.

'Twas a dangerous cliff as they
freely confessed,
Though to walk near its crest
was so pleasant.
But over its terrible edge there
had slipped
A duke and full many a
peasant.

So the people said something
would have to be done,
But their projects did not all
tally.
Some said, "Put a fence 'round
the edge of the cliff."
Some, "An ambulance down in
the valley."

THIS piece of "doggerel" poetry, as Russell Rees called it in one of his addresses to the members of the Board of Christian Education, seems to express the general attitude of the Board members as to the real task of Christian education in local Friends Meetings. It is most certainly true that fences are better than ambulances. Christianity proposes to face life in a different way than just to pick up the pieces after accidents happen. It is capable of doing that.

The history of Christianity records some thrilling experiences of this kind —from the story of the Prodigal Son, recovered from companionship with swine to sit at his father's table, to modern stories of moral and spiritual reclamation. But the heart of Christianity looks at life as having possibilities without having to go through such destructive experiences. "Now unto him that is able to keep you from falling," is the faith of the New Testament. Christian education, more than any other aspect of the church, utilizes this principle.

The question is, then, "Do we, as Christian people, know how to create the conditions, build the fences if you will, so that our children and young people may know the fullness of life?" This is the purpose and task of Christian education, and the members of the Five Years Meeting Board were aware of this throughout their sessions. It is with this conviction in mind that they planned their work for another year.

It is with this challenge that the theme for the coming year's work in local Meetings was chosen: "Be Fruitful in the Knowledge of Christ" (a paraphase of the words found in 2 Peter 1:8). As many will recall, the Board has asked local Meetings to center their work around a yearly theme. We are asked to look upon this year's theme as the culmination of our past three years' effort. "Be Ye Transformed"; "Grow Up in Every Way Into Christ"; and "Walk in Newness of Life." These have been the themes for the immediate past years—now, we are asked to bear fruit in our Christian education programs. Is not this a worthy goal for every Christian education worker?

Reviewing the Staff

This was the first time that the Board has had an opportunity to review the work of our new staff. We have known for some time of the excellent work of Charles Thomas in the Youth Department. We are just as happy over his good work in the Adult Department, editing the *Quaker Quarterly* and the *Penn Teacher*. Olaf Hanson, the children's work secretary and editor since last September, in her report, made us feel that the Society of Friends is indeed fortunate to have her working for us and writing our children's materials. Lawrence Peery, Young Friends' secretary, is doing a most valuable piece of work in editing the *Penn Weekly* and the *Penn Youth Quarterly,* and in visiting Young Friends' groups.

This is the first time that we have been able to have the personnel that could have time to spend in field visitation. Each of our workers were encouraged to spend as much time as possible in visiting local Meetings and working with concrete problems. We feel that this is going to be a valuable contribution.

It is a vital concern to the Board that our publications be made the best in the field for Friends. We are faced with smaller circulations than other denominations, simply because we are a small group. If more Friends Meetings used the material that our Publication Board produces, it would make it possible to do even better work than we are doing at the present.

The Board was united in recommending to the Publication Board that the possibility of combining the *Penn Teacher* and the *Quaker Quarterly* be explored. There are a number of reasons for this. For one thing it would conserve our limited resources so that the one publication could be enlarg and be made more worth while to involved. Such an arrangement wou meet the request for more mater in the *Quaker Quarterly*.

The Audio Visual Education Co mittee recommends an increase in t use of audio-visual aids in our Me ings. *A Master Guide of Religio Films* ($2.75) is recommended as source book for Meetings using p jected visual aids. Orval Dillon is t new chairman of the committee.

The Leadership Education Depa ment plans three definite programs f the coming year: training vacati church school leaders on a Year Meeting level; fostering week-e training conferences or work-sho with local Sunday school teachers; a surveying the leadership-training p grams of the Five Years Meeting.

The Christian Home Life Departme proposes two practical projects for t year: preparation by the Children Department of letters which can b used in local Meetings for sending parents and children; and revision the leaflet, *Guiding Steps,* by the D partment. Truman Whitaker was a pointed the new chairman of the D partment, Furnas Trueblood havi asked to be released.

The Children's Department is cente ing its attention upon field work b Olaf Hanson and the publication of *Year Book* for children's workers an teachers. The proposal was also mad for the holding of a Yearly Meeti Children's Workers Conference.

The Adult Department is preparin a packet of material on adult work they are encouraging adults to atten workshop conferences.

The Youth Department was aske to create a new committee on inte mediate work. Harold Smuck is th chairman of this committee.

Addresses during the sessions b Cecil Haworth, chairman of the Board R. Furnas Trueblood, and Leonar Hall; a workshop session conducted b Ruth Day; and a role play presente by Vesta Stanfield and Nellie Markle in addition to the four devotional ad dresses of Russell Rees, pointed up th needs before us and helped in givin inspiration to *Be Fruitful in the Know ledge of Christ* and "to build fences to guard the Christian character of ou members.

A total of 5,612,087 persons through out the United States took part i activities sponsored by the Nationa Conference of Christians and Jews du ing the past year.

Conscience Comes to Court

Stating the Case

By Larry Gara

Larry Gara is a professor at Bluffton College, Bluffton, Ohio.

ALTHOUGH it is highly unlikely that the Government will at this time arrest the entire membership of the Society of Friends, that step is made possible by the verdict rendered recently in the case of the United States vs. Larry Gara, in the Federal District Court at Toledo, Ohio. The court record clearly shows that my "crime" consisted of giving moral support and encouragement to Charles Rickert, a Bluffton College senior who had decided he could not conscientiously register for conscription and had so notified a draft board before I even met him.

It was also proved that at no time did I argue with or attempt to persuade Rickert to continue his course of action, but that instead I had made clear to him that I felt he should follow the leadings of his conscience even if that meant changing his course and registering for the draft. To give moral support to men of conscience who feel that they cannot obey what they believe to be immoral laws is a fundamental Quaker tenet and to make this illegal is, in effect, to outlaw our Society. This action on the part of the Government certainly has implications which Friends should seriously consider in light of the growing power of the military in our country and of the possibility of future action which may be taken by the State.

The most obvious factor involved in this situation is the attitude which the Society of Friends should adopt at this time. It would seem that under no circumstances can Friends afford to be silenced at this critical time; some feel very strongly that if any indications in that direction are made it will have serious repercussions in the near future. Instead of letting ourselves be frightened into silence we must make an even clearer witness than before to the things which we fundamentally believe.

While many Friends cannot accept the non-registrant position, all of us uphold the right of conscience, and it is consistent with Friends' tradition to place the leadings of conscience before the orders of the State. On this important principle we cannot yield and in this area Friends have made and should continue to make a clear stand which affects not only members of our own group but members of any religious group which finds itself, for conscience' sake, in difficulty with the law.

The country in which we live has determined upon a course of militarism which may last for a generation or more. The so-called cold war has possibilities for totalitarian controls over a long-range period which are perhaps more ominous than an actual war situation, since the latter would be recognized as a temporary condition born of immediate necessity. If we do have such a period of war preparations, it is obvious that we can count on more and more controls by the military. Many of the immunities which we, as Friends, have taken for granted may pass and we may no longer be granted the privileges which have been ours for the asking. The Government will probably never entirely close the door on the peace churches, but it may well clamp down rather thoroughly on any witness designed to arouse others to the message of love and good will.

Fear Gripped America

Toleration can easily be restricted to groups or activities which lie within the range of those who are already convinced of the validity of pacifism, and the right to make a witness to all men may well be denied us by legal action. An America gripped by fear may become an America which no longer allows such groups as the Friends to make public their position. The district attorney, in summing up the case in my recent trial said, "All Gara had to do was obey the law and keep his mouth shut." We can hold any kind of belief we choose, so long as we do or say nothing about it. We shall be tolerated so long as we keep our months shut! Surely, we must reject such toleration.

We must study more thoroughly the basic writings of the great religious teachers, including the great Quakers, and attempt to capture the heart of their message for our Society. If we can truly undergo a spiritual re-awakening within our Society which will transform our group into a real spiritual brotherhood, there is little to fear from any persecution, for lives grounded in a strong spiritual foundation will weather any outward storm by meeting it with greater resources from within.

Lack of Love

One phase of this new spiritual life needs emphasizing although much has recently been written on the subject. We must learn again the meaning of Christian love. The sordid story of rift after rift in the Society of Friends (as in all Protestantism) is too familiar to bear repetition. What it points out is not the need for a unified theology, but the tragic lack of love among our own members. Without the ability to have respect for those within our Society who differ from us we shall never be able to demonstrate the possibilities of a world without war. Respect does not necessarily imply agreement, but does involve a real recognition of the sincerity of others in their positions. It also involves a responsibility on the part of each individual to discover what his own position should be in the light of present circumstances. Much of our discord has been born of misunderstanding. We must keep the words of Jesus constantly in mind: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

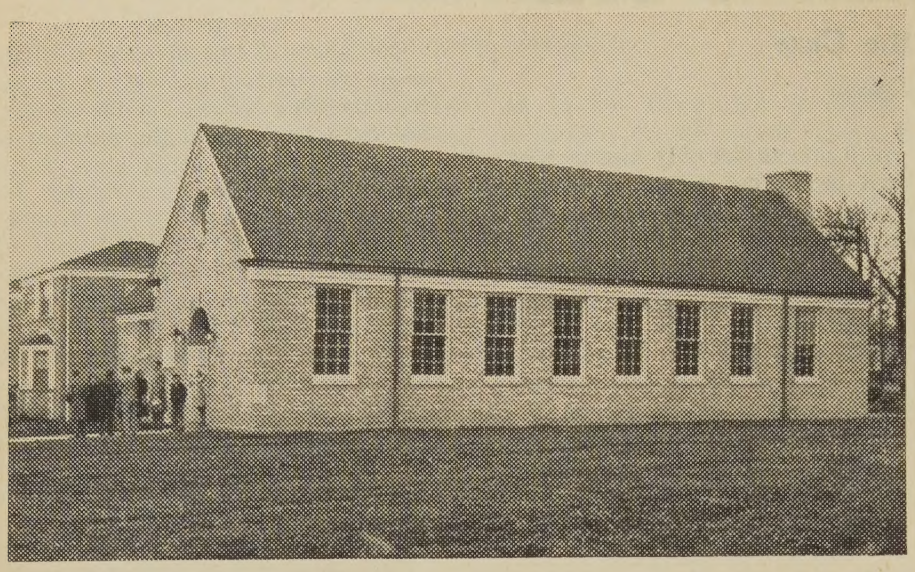
As time goes on and the situation on the national scene develops into a more totalitarian picture, the need will be for more and more of a totally dedicated group of Friends to demonstrate in every life relationship the validity of the law of love. While respect for all positions must be maintained, it will be increasingly a question of going one way or another rather than a middle-of-the-road path. Total war and regimentation for war demand either total rejection of the war system or total embracing of the way of violence. Individuals will, by the very nature of the situation, be forced into one camp or the other.

Friends have in the past produced a very fine record in crisis situations. In seventeenth century England the outstanding contribution to religious freedom was made by Friends who were unwilling to obey laws which forbade their meeting for worship and which attempted to force un-Christian actions upon them. In our own country Friends made a remarkable contribution to the struggle against slavery, constantly crying out against that most monstrous evil when others were silent, and by deed opposing such unjust man-made decrees as the fugitive slave laws with organized opposition in the form of the Underground Railroad.

This is an historic time and a few dedicated individuals may do much to

(Continued on page 158)

DEDICATION OF NEW MEETINGHOUSE IN CHICAGO



Thirteen years ago Chicago Monthly Meeting sold the property at 44th and Indiana Avenue. Members of the Meeting residing on the north side of the city formed a new Meeting to be known as the Evanston Monthly Meeting, and they purchased a building in Evanston for their use. The Chicago Monthly Meeting found temporary quarters first in a Y. W. C. A., later in a revamped Masonic hall, and then nine years ago began to meet in the Morgan Park Methodist church at 110th Street and Longwood Drive.

In 1939, under the leadership of Milton and Freda Hadley, a lot was purchased at 108th Street and Artesian Avenue, with the sanction of the Chicago Church Federation. There, last September, they began the construction of a new meetinghouse. Construction moved with considerable speed, and the new building was dedicated with appropriate services, Sunday, March 27, 1949.

The present building is forty-one by seventy-three feet, with a Meeting room seating one hundred and seventy-five persons. There is also a room of similar size to be used for Christian education, and divided by accordion-type doors into three class rooms. This will also serve as a dining room. In addition, there is a library and two other rooms for classes. A well-arranged kitchen with facilities for preparing and serving meals is also provided. The building is located on a lot one hundred and twenty-five by one hundred and fifty feet, leaving ample room for expansion if need arises.

The dedication services were held with about three hundred persons present, filling all available space. Dr. Alexander C. Purdy of Hartford Theological Seminary gave the address on "The Permanent Task of the Church." Assisting in the service were Glenn A. Reece, of Plainfield, Indiana, superintendent of Western Yearly Meeting; Dr. B. F. Andrews of Evanston, many years a member of the Meeting; James C. Matchett, chairman of the trustees; E. Robert Pfeil and Russell E. Rees, ministers of the Meeting.

Greetings were brought by John W. Harms, executive secretary of the Chicago Church Federation; Rev. William Graham, chairman of the Ridge Ministers Fellowship; Glenn A. Reece; and letters were read from several other persons, including a letter from Errol T. Elliott, for the Executive Committee of the Five Years Meeting.

The community in which the new meetinghouse is located is a rapidly growing area, on the southwest side of Chicago. The Friends' work is the first church to be located there in a section estimated to have a population of about fourteen thousand. Regular activities began on Sunday, April 3, with Bible School at 9:45 and meeting for worship at 11:00 a. m.

Nothing keeps one's sanity better than gardening. And most of the great problems which we're discussing today, which are being discussed in public, aren't going to be solved by the opinions we have at this moment; whereas, I hope, gardens are going to go on for a long time to come. Perhaps the next national conference of foreign ministers should be held in a garden and everybody should have to do some spadework before they get 'round a table, a little bit sweaty and a little bit tired and in rather good humor, because I think gardening puts people in a very good humor, makes them humane. I never knew an unpleasant gardener in my life.

—DOROTHY THOMPSON,
newspaper columnist, over CBS

From left to right: James C. Matchett, R. Ray Kimmel, Claude O. Wood, Russell E. Rees, Homer J. Coppock, E. Robert Pfeil.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Claim Your Inheritance, by John Wilhelm Rowntree. The Bannisdale Press, England, 100 pages, $1.35.

American Friends have had quotations from John Wilhelm Rowntree but not enough from his writings. This little book, from one who was a companion of Rufus M. Jones until the death of Rowntree in 1905, lifts the best of the writings of this historic Friend into our view and use. The reader discovers other sentences and paragraphs as brilliant and inspiring as those we have known.

The spiritual depth and fervor of John Wilhelm Rowntree is caught in the quotation from him:

"There comes a time when the higher life, of which I am always aware, and which I have tried to follow, becomes so merged in my thought of Christ and my devotion to Him that I can hardly distinguish the two in my mind. There comes a time when suddenly I am on my knees, my whole soul flooded with light and love, tears in my heart and eyes, an unspeakable peace unfolding me. The pierced hands have reached through to me at last and draw me gently forth to Him."

Introductory statements are written by Gerald K. Hibbert and Rufus M. Jones. These are followed by four essays by Rowntree: *May we believe in God; What has Jesus to say to the Individual?; What has Jesus to say to the State?*; and *Faith and Life.*

The Wisdom of John Woolman, by Reginald Reynolds. The Macmillan Company (for American Markets). Allen and Unwin, London, 178 pages, $3.

This book, on a pioneering American Friend and by an English author, is from the pen of one who is obviously *en rapport* with Woolman. More than half of the book is a short interpretation of Woolman rather than a biography. The remainder of the book is an anthology of his writings. The most meaningful of Woolman is given.

Woolman will always remain the chief example of the mystical type of reformer. His quiet and very personal response to the evil of the society he would change, is in sharp contrast to the fighting William Lloyd Garrison. Both of them made their respective and peculiar attacks on slavery—Garrison battering the barriers *from without,* and Woolman dissolving them *from within.*

American readers should add this significant book by an English author on one of the most arresting saints that has appeared in Quaker history.

William Law, by Henri Talon. Harper and Brothers, 106 pages, $2.

Let Evelyn Underhill appraise this little volume: "This volume brings back into circulation some of the most magnificent pages in English devotional literature." Anything from or about William Law has an immediate appeal to many students of devotional literature. Here is an able interpretation that will do much to revive interest in this rare scholar and writer of the 18th century for those less acquainted with him. Add this Christian classic to your shelf of devotional reading.

CONTRIBUTORS

Bonnie Day, Route 1, Pearcy, Arkansas.

Donald Wing Hathaway, 1326 Wilmette Avenue, Wilmette, Illinois.

E. Merrill Root, 120 S.W. 8th, Richmond, Indiana.

YEARLY MEETING SCHEDULE

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservatives; I—Independents; U—United Yearly Meetings.

Nebraska — F—June 1-4; Nebraska Central College, Central City, Nebraska; Ava C. Maris, *Clerk,* 4128 Grove, Denver 11, Colorado.

Oregon—I—June 8-14; Newberg, Oregon; Gervas A. Carey, *Clerk,* Fruitful Hill, Dundee, Oregon.

California — F—June 21-26; Philadelphia and Washington Streets, Whittier, California; Blaine G. Bronner, *Clerk,* Box 160, Spring Valley, California.

New England—U—June 22-26; Phillips Academy, Andover, Massachusetts; Arthur Jones, *Clerk,* Winthrop, Maine.

Canada — Probably June 27-July 1; Pickering College, Newmarket, Ontario; C—Elma M. Starr, *Clerk,* Newmarket, Ontario, Canada; F—Stirling Nelson, *Clerk,* 910 McRae Street, Niagara Falls, Ontario, Canada; Genesse —FGC—Mable B. Willson, *Clerk,* R.R. 5, Welland, Ontario, Canada.

HERE IT IS!

Just what you have been looking for — that new UNITED SERVICES BUDGET! Let us start now—early—to meet these needs. If $10,750 is received each month, all obligations will be met by March 31, 1950.

Notice the new item appearing this year—THE ADVANCE PROGRAM! You will read more about it in other pages of this issue of The American Friend. It is very important and is an item which we believe will do much in our total efforts. A poster will soon be on the way to your Meeting about this year's UNITED SERVICES. Let us all get started early. Don't wait for "apportionments." We all give voluntarily and to the best of our ability to these UNITED SERVICES. So let us begin now and keep it up regularly in order that by the end of the year we can rejoice together in work well and completely done.

Norman E. Young

Here is the budget:

Christian Education Board	$ 15,500.00
Education Board	100.00
Mission Board	88,000.00
Peace Board	7,000.00
Public Morals Board	200.00
Aged Ministers and Missionaries Committee	1,000.00
Evangelism Committee	150.00
Ministerial Training Committee	150.00
Stewardship Committee	150.00
Social Order Committee	150.00
The Advance Program	4,000.00
Cooperative Fund	6,000.00
Sunday School Publications Subsidy	3,500.00
Reserve	3,100.00
	$129,000.00

UNESCO IMPRESSIONS

By Mrs. Roy E. Wipert

Most of us who assembled in Cleveland for the second annual conference of the United States Commission for UNESCO were babes in the woods, so were grateful for an orientation session which told us of UNESCO's relation to United Nations as a whole, and gave us such facts as the following. There are forty-five member nations in UNESCO, and thirty-four of these have their own national commissions with the thirty-fifth pending. The slogan of the conference was, "Not to destroy but to construct." This theme predominated and "since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

It was a long-to-be-remembered thrill to hear such dynamic speakers as Milton Eisenhower, head of our own national commission; George V. Allen, Under-Secretary of State for Public Affairs; Director General Bodet, head of International UNESCO; Mr. Laugier, the French Acting Secretary General of U. N. who brought greetings directly from Trygve Lie.

After the preliminaries, we separated into five groups, called sections. I chose to participate in "World-wide Communications through the Interchange of Persons." I found here a really tangible contribution which the rural families I deal with can make. They are urged to offer the hospitality of their homes, for two-week periods, to exchange students. I can visualize that the reward would be greater to the hosts than to the guests, for all are fascinated by learning, first-hand, of other people and places. Also, farmers who employ extra help in the summer, can offer jobs to exchange farmers for three-month periods at prevailing wages.

All of the second day was spent in smaller "group meetings." Here I chose "Farm" and our leader was M. L. Wilson, federal director of extension. It was here that the best material was disseminated—at least in my opinio I saw how farmers can find in th trade agreements something whic deals directly with their personal i comes, and it is always easy to intere the breadwinners in that kind of i formation.

My conclusions are that every ind vidual has a definite part in UNESC that it is our challenge to make "come alive" for others as it was do for us; that it is not going to be t hard to do, for it is so packed wit human interest and drama and sati fying results.

In many DP camps in Europe th title is a correct description of the pligh of Protestant and Orthodox DP's. If yo are a Jewish DP you can expect to b resettled by the end of 1949. If you a a Catholic DP your chance of resettl ment over that of your Protestan neighbor is just about ten to one—o the basis of numbers of assurances a tually overseas at the present time. "I is tough to be a Protestant."

THE WATERS OF SHILOAH THAT GO SOFTLY

The waters of Shiloah that go softly,
Flowing in coolness thru the forest glen,
And making crystal pools in quiet pastures,
—They are forsaken and refused of men.

Forsaken for the swirling river, Power,
A torrent dense with turbulence and mud,
Brimming its channels, lapping at its levees,
And rising for its grim recurrent flood.

The waters of Shiloah that go softly
Thru meadows where the tender grass is green,
Gliding with rock-defying soft insistence
Past shallows where the wild azaleas lean,

—They are forsaken by the busy people,
Who build a city at the river's edge,
Making another dam, another spillway,
Another levee, and another hedge.

The waters of Shiloah that go softly
Past the kingfisher's bank, and the otter's den,
To flow where red-winged blackbirds skim the ripples,
—They are forsaken . . . . by my countrymen.

Bonnie Day

NOT FROM THE DEAD

When Easter brought the trumpet of the tomb
And Christ arisen from His mortal doom,
Men did not understand: Aghast, they said:
"He is arisen from the awful Dead!"
They should have said—our basis for thanksgiving—
"Not from the Dead Christ rose, but from the Living!"

E. Merrill Root

BY WAY OF PRAISE

Almighty is the One
Whose thumb and finger spun
The planets from the sun,
Whose little finger rolls
The axle of the poles.

Down mountainsides of night
He herds the stars of light;
Within His hand He has
The mist of nebulas.

Swiftly His finger weaves
The living fabric of leaves:
Intricately He sews
The velvet veins of the rose,
Sifting from ooze and mud
Her bright, quicksilver blood,
Until the crumpled bud
Rustles, explodes aglow —
And creatures come tiptoe.

Praised be the hand whose art
Can forge man's frame and heart,
And on his shoulders bind
The white wings of the mind.

Praised be the One whose will
May command the waves "Be still!" —
Or calm, as well, afar,
A storm upon a star.

Donald Wing Hathaway

The Sunday School Lesson

For May 22 — With Jesus in the Upper Room

Mark 14:12-25; Luke 22:7-38

The last evening Jesus spent with his Disciples was one of close fellowship about the table. The importance and inner significance of the evening were heightened by the fact that it was the observation of the passover feast.

The ritual of the passover in Christ's day was something as follows: (1) The first cup was blessed and drunk. (2) Hands were washed while a blessing was said. (3) Bitter herbs were dipped in sour broth of vinegar and bruised fruit and eaten. (4) The son of the house asked the father to explain the observance. (5) The lamb and the flesh offering were placed on the table, and the Hallel was sung. (6) The second cup was blessed and drunk. (7) Unleavened bread was blessed and broken, and a fragment of it eaten with a similar fragment of the lamb. (8) The feast proceeded until all was consumed. (9) The third cup was blessed and drunk, and the second part of the Hallel sung. (From *Dummelow's Commentary*).

It is well to see the relationship of the Christian practices of the Lord's Supper with the Jewish feast of Passover. This can be said—the Christian practice is very much simpler, and its use less complicated. It has been resolved into the two acts: the blessing, breaking and eating of the bread, and the blessing and drinking of the wine.

The later practice of the church in seizing upon this as the central rite of Christianity has, however, served to hide other very important events of the evening together. For instance, only John records the act of Jesus in washing the feet of the Disciples. As a gesture of humility and as a way of dignifying service this, too, is worthy of remembrance. Also there was the discussion of who was to be greatest in the Kingdom of Heaven. Then, too, there was the advice of Jesus to buy swords, which was certainly misunderstood by some of the Disciples, and when they wanted to take his words literally, he quickly replied that two was enough.

This lesson brings before Friends the realization that we are almost alone in not using the Lord's Supper in our worship. But it should be said at once that we do believe in communion, and we are so sure that it is possible that we have dared to assert that it can be experienced without outward forms or symbolic aids. As Dr. Purdy often says, we believe in the Real Presence of Christ in our worship. He is there when two or three are met together; not just on the first Sunday of every quarter, or not just when there are symbolic elements to remind us He is there. Every Meeting should be an act of remembrance of Him. This is not to insist at all that people may not upon occasion be aided by outward symbols, but it is our way of calling attention to the fact that the experience of communion and fellowship with our Lord does not depend upon any outward sign or sacrament. It is possible to worship in spirit and in truth. The words of T. R. Glover, in *The Jesus of History,* are well called to mind: "There is a very minimum of symbol and cult in the teaching of Jesus, so little that the ancient world thought the Christians were atheists, because they had no temple, no sacrifice, no ritual, nothing that suggested religion in the ordinary sense of the word. We shall realize the difficulty of what Jesus was doing when we grasp that he meant people to see God independently of all their conventional aids."

Questions:

1. Look up the meaning of "Sacrament," and try to understand why it has been applied to the Lord's Supper.

2. Is sacrament used too narrowly in referring primarily to the two rites of Baptism and Euchrist?

3. What do you think was Jesus' real purpose in this final meal with his Disciples? How could we achieve the same purpose in our Meetings today?

RUSSELL E. REES

For May 29 — Assurance and Power Through Prayer

Mark 14:32-52; Luke 22:39-54

Gethsemane, "Oil-press," was a garden on the west slope of the Mount of Olives, about fifty yards beyond the Kidron. It was a place very familiar to Jesus and the Disciples as they passed to and from Bethany. Doubtless they had spent many an hour there as they attended the annual feasts in Jerusalem, and after this last evening of Jesus, there it was forever to be a reminder of his agony. Here a man fought it out with himself. He prayed that the hour might pass and that the cup might be taken away, but always with the addition, "Thy will be done." It was here that Jesus finally accepted the full meaning of surrender to the Father's will. The events of the next day were met with quiet dignity and often with almost unconcern, for the inward struggle was over.

We might well dwell upon the theme, "Disciples who sleep while the world is tottering." And we could find enough parallels to suit our purpose, not in Palestine, but in America. Do we ever fit into the category?

It will be of far greater profit to us to try to understand Jesus in this whole experience and to see, if we can, how he came to strength for this time. Prayer is such an easy word and we use it so loosely.

Prayer is awe and wonder in the presence of the Eternal. Prayer is the agony of the higher choice. It is the movement of the soul in the presence of God. It is an attempt to understand the meaning of existence, and to live at the top of one's ability in the light of that understanding. Prayer is the restatement of the ideal; the aspiration after truth. Prayer is rising out of the lower levels of life where one's concern is chiefly selfish, into the higher levels where self is far less important than is the presence of God. Prayer is the rediscovery of God's love, God's power, and God's way.

In the terrible agony of the garden, Jesus trod a familiar way. He had prayed before, long and earnestly; with faith and hope he had prayed, using the familiar words, "Thy will be done." This night in Gethsemane was a kind of culmination or realization of all that prayer had meant and could mean to him. He found calmness and serenity and strength, and was able to meet the soldiers and Judas with an inward peace and wholeness which stands to this day as one of the major testimonies to the truth of his life and message.

Questions:

1. Why do men pray? Why do you pray? What do you expect to happen as a result of your prayer?

2. As you study the prayer life of Jesus, what impresses you most about it?

RUSSELL E. REES

If your Sunday School teacher is not using this page you may make an important contribution by sending a free subscription ($3) to him. Send check to THE AMERICAN FRIEND, 101 South 8th Street, Richmond, Indiana.

Friendly Life — Far and Near

Thomas E. Jones, president of Earlham College, is to be Commencement speaker at Lincoln School, Providence, Rhode Island, on June 9.

* * * *

In *Pageant* magazine for May 11, there are pictures and a story on the work of Howard E. Kershner in his years of child feeding work. The story of his work from 1938 to the present time is given.

* * * *

Arthur Jones, clerk of New England Yearly Meeting, was the guest minister at University Friends Church, Wichita, Kansas, on April 24. He is the brother of two Wichita Friends, Elmer Jones and Emma Jones Dillon.

* * * *

Marie Louise Moll, Viennese Friend, has visited recently in Indiana, with her headquarters at Quaker Hill. Her wide experiences and sympathies and her excellent use of the English language has made her ministry very effective and well received.

* * * *

Dorothy Lloyd Gilbert, professor of English in Guilford College and member of the Editorial Council for THE AMERICAN FRIEND, attended Jamaica Yearly Meeting and the meetings of the American Section of Friends World Committee at Highgate, Jamaica, in April.

* * * *

The Friends Committee on National Legislation, 1000 Eleventh Street, N.W., Washington, D. C., has developed a sizeable pamphlet at twenty-five cents on The North Atlantic Treaty. It is designed for personal or group study. Order it together with the text of the treaty from them.

* * * *

Orval H. Cox, pastor of Marshalltown, Iowa, Friends church and a member of the board of trustees at William Penn college, is scheduled to give the baccalaureate sermon to the Class of '49 Sunday, May 22. The service will be held in Spencer Memorial chapel on the campus.

* * * *

A Palm Sunday concert, Hayden's *The Creation,* was presented in a nearly-full Spencer Memorial chapel at William Penn College by a seventy-five voice chorus of local residents and college students under the direction of Professor Elias Blum, for four years head of Penn's music department, teaching voice and organ. Professor Blum has signed a contract to teach at Penn again next year. Elias Blum has had eminent success in the field of music. He is a well-known composer and conductor and has been active as church and concert organist as well as tenor soloist for years — one of four musicians in Iowa whose names appear in *Who's Who.*

* * * *

There will be a June Seminar for study of the Life and Teaching of Jesus, based on the Synoptic Gospels at Kirkridge, Bangor, Pennsylvania, June 11-25, with Dora Willson as leader. Those applying first and staying the full time will be given the limited accommodations by writing Juliet D. Roby, 2017 Spruce Street, Philadelphia 3, Pennsylvania.

Friendly Fellowship

PLEASANT GROVE, INDIANA — Easter Season was highlighted by two special features. An interesting Easter program was presented to a well-filled house on Good Friday evening, including a play given by the young married women, young people, and children of the Sunday School. On Easter morning, seventeen babies were presented in a dedication service arranged for and conducted by the pastor, B. Orville Fisher. This was a very tender service and was enjoyed by the largest gathering present for some time.

* * * *

CALIFORNIA YEARLY MEETING of Friends has been working with the American Friends Service Committee in connection with the Indian Center in Los Angeles, whose advisory board includes Indians, representatives of groups interested in the Center development, and a newly-appointed case worker. She is working with the Indians attempting to settle in the area and is helping them to become integrated with their new environment. It is hoped to have thirty Navajo and Hopi children brought into southern California homes during the first two weeks in July, following last year's experiment with twenty children. A work camp is planned for the Navajo and Hopi country.

* * * *

ASHTON, MARYLAND — A visitation group of about twenty members of the Washington Friends Meetings, ranging in age from two and a half months to eighty years, joined members of the Ashton, Maryland, Meeting in a meeting for worship on Easter Sunday in the home of Lindley D. and Dora B. Clark. This was of special significance to Lindley Clark as it broke an undesired record of nearly three years' absence from a meeting for worship. Washington Friends, formerly Irving Street, their property having been sold, plan similar visitations from time to time to points within their area, as at Patuxent, Maryland, a former meeting place where some Friends still reside; Maryland University, a new field; and Ashton, where the "Branches" regularly meet together.

* * * *

NEW PROVIDENCE, IOWA—The young people, together with their sponsors, Leonard and Lucille White, were hosts to a youth rally on April 1 from all the neighboring communities. A song service was led by Allen Pool, and Paul Hartford, "the flying minister," who was guest speaker, showed pictures of South American missions and played his trumpet. Several accepted Christ. A Bible class was organized in November and has been conducted weekly. *What the Bible Teaches,* by Torrey, was used as text for the class conducted by Charles Wood. One hundred and sixteen fathers and sons of New Providence and Honey Creek churches enjoyed a Father-Son Banquet in the community house in New Providence, April 5. A program was enjoyed and the special speaker was R. R. Lingard of the Marshalltown Y. M. C. A.

* * * *

INDIANA YEARLY MEETING—The Society of Friends Women of Indiana Yearly Meeting thankfully announces that the Indiana quota of the missionary travel fund has been met. Its share was $1,956, while $2,302.27 was received. Forty-three societies paid in full, and eleven societies over-subscribed their amount; and gifts from other Meetings not having active societies, were received.

The Travel Fund was assumed in addition to money given to the Four Funds which help to support four Friends' missionaries; the Children's and Young People's Projects; the Happy Grove School Building Fund. For the Buffalo Nickel Fund, $83.85 was received from the Societies for the Council House Building Fund, $333.75 in addition to the $217.54 given as an offering for this fund at the Fall Conference. Other

gifts to special projects have been received. This achievement has meant effort and sacrifice, which brings its own rich reward of satisfaction in having part in the growth of the Kingdom.

* * * *

GREENSBORO, NORTH CAROLINA — Friends of Asheboro Street Meetings, held two evening services preceding Easter. On Wednesday, the minister, Dr. O. Herschel Folger, led the congregation in informal singing of Easter hymns, and then brought special emphasis on the experiences of Jesus during Passion Week. On Friday evening, in addition to congregational singing, Dr. and Mrs. Folger and Edgar H. McBane read the crucifixion play, *The Terrible Meek*. On Easter morning, the choir presented special music; members coming to the Meeting since last Easter were welcomed; and a brief memorial period was observed in honor of those Friends who have passed on since last Easter. They were Joseph H. Armfield, Estella Pugh Blair, J. Walter McLenhan, Charles W. Petty, Rosa Walters, Katherine C. White, and Gertrude B. Wyche.

* * * *

OSKALOOSA, IOWA—Friends were inspired by a recent visit of Merrill Coffin, who spoke at prayer meeting; and Anna Coffin, who led devotions at the women's missionary meeting. During April, seven children were dedicated at the Sunday morning service; two parents were received into membership; and six young people came forward on confession of faith. An active group of intermediate young people, under the leadership of Joy Newby, have sponsored various projects, among which were an Easter sunrise breakfast attended by seventy-five from the Sunday School; and a guest-dinner, for increasing interest in the Sunday School class. The next project is to help in redecoration of the church. In the absence of the pastor, Lela Gordon, Ena DeCosta, a Friend from Jamaica Yearly Meeting, gave an interesting history of Friends' work in the Island in the morning meeting on April 24.

* * * *

NEW PROVIDENCE, IOWA — Honey Creek Quarterly Meeting met at the New Providence church on April 2, with Lela Gordon, pastor at Oskaloosa, as speaker. Roy Clampitt brought a brief report from the recent Federal Council Conference at Cleveland. The young people enjoyed a pot-luck supper Sunday noon. Marion Rains presided over the program, with Ernest Baiotto leading devotions, and Allen Pool singing. A new plan for organization of Iowa Yearly Meeting youth was presented by Arthold Latham. The Quarterly Meeting sponsored a series of pre-Easter services. Since there are five Meetings in the quarter, it was planned to hold a service in each church. The theme was "Christ's Last Words from the Cross." On Sunday night following, a cantata, *The Crucifixion,* was presented at New Providence church, with participants from the various Meetings.

* * * *

WILMINGTON YEARLY MEETING — In Clinton County, there was a CROP collection of corn and money, and the State Director and County Agricultural Agent were cooperative in arranging for contributions of Friends to go to the work of Friends. The following report was made: $1,036.75 given to the AFSC; and 1,218 bushels of corn, valued at one dollar per bushel, but worth much more, was given to the AFSC. It is hoped that a similar report may be received from other counties in which members of Friends live. M. Elsie McCoy of Wilmington has been endeavoring to keep Friends informed of the way in which gifts should be marked. She feels there is some failure to understand the difference in spirit, purpose, and accomplishment of the work of the AFSC and Church World Service—ideals that must become part of Friends' way of life.

OPPORTUNTY FOR MINISTERS

Through Our Peace Board

The seventh Annual *Industrial Relations Institute for Church Leaders* will be held July 10-23, 1949, at the University of Wisconsin in Madison, under the sponsorship and direction of the University of Wisconsin School for Workers with the cooperation of church organizations and the National Religion and Labor Foundation.

The Institute will be held at the same time as and have courses jointly with the General Institute, which will bring in a number of trade unionists.

The cost per student will be $70, covering board (except Sunday meals), room, tuition and other fees. Enrollment is open to church leadership without regard to race, creed or color, laymen as well as clergy.

A brief outline of the tentative program is as follows:

In the Industrial Relations Institute—(1) The American Labor Movement in the American Community and in the World (2) Labor, Church and Community Workshop.

In the General Institute (Jointly with trade unionists) — (3) Prepaid Medical Care and Hospitalization Plans (4) Collective Bargaining (5) Economic and Historic Background of the Labor Movement (6) The Economics of Collective Bargaining (7) Current

GEORGE SCHOOL — **Community Living**

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

A boarding school affords an opportunity for growing young people to live together. Many boys and girls develop during these years a keen sense for social and political concerns and are looking for practical and immediate solutions of problems in these fields.

Wise counselling on the part of teachers who work under a religious concern is an important factor in the building of an experimental community where these solutions can be tried out.

For a catalogue and application blanks address
RICHARD H. McFEELY, Principal, Box 351, George School, Pa.

WESTTOWN SCHOOL
1799 - 1949

Since Hannah Hunt rode horseback from Darby to enroll as the first student, over 16,000 boys and girls have passed through the Westtown portals. Time has brought many changes, but the fundamental aims of basic education for useful living remain the same.

Anniversary Celebration Fifth Month 27th and 28th. For information address:

JAMES F. WALKER, *Principal,* Westtown School
Westtown, Pennsylvania

Labor-Management Relations (8) 1949 Labor Legislation.

The University of Chicago is offering a *Summer School for Ministers on the Church and Economic Life,* June 27-July 28, 1949, sponsored by the Department of the Church and Economic Life of the Federal Council of the Churches of Christ in America.

An outline of the schedule of courses follows:

Fundamental Economics for Pastors, Professor Gale Johnson of the Department of Economics; Religious Presuppositions for Economic Life, Professor James Luther Adams of the Federated Theological Faculty; Dynamics of Community Living (a seminar), Professor Kermit Eby of the Division of the Social Sciences, and others.

The enrollment is to be limited to forty. Nomination to the school may be attained by consulting with the appropriate national official of the applicant's denomination, by applying directly to the Department of the Church and Economic Life, or by applying through the applicant's state or city council of churches.

Expenses are expected to amount to $72.50, plus an additional charge for Saturday night and Sunday meals.

For additional information regarding these two Institutes, contact the Peace Board of the Five Years Meeting at 101 South 8th, Richmond, Indiana.

CONSCIENCE COMES TO COURT

(Continued from page 151)

turn the tide away from hatred and militarism and toward the creative forces in the universe. It becomes the hope and prayer of many of our own members that we shall be able to recapture that spirit that "delights to do no evil" and once again to be a living witness for the loving God in whom we live and breathe and have our being.

Such a witness cannot be stilled by any decree of Government or by any punitive action. Witness of this nature will have meaning even if the darkness should descend about us, for from such actions can come the pattern for a new world should the old one be destroyed; from such lives can come the seeds of a new society should the old fall apart; and from such faith can come the impetus for building a Christian community in which no man exploits his neighbor and all men live in peace.

BIRTHS

BOY—To Stanley L. and Emily Newlin Boy on April 18, a daughter, Frances Carolyn, at Albia, Iowa.

GULLEY—To Ross and Helen Gulley on April 9, in Newberg, Oregon, a daughter, Joyce Eileen.

QUIMBY — To Stephen and Vivian Quimby a son, Donald James, on December 26, at Undilla, New York.

MARRIAGES

DAVIDSON-CARPENTER—Lucy Carpenter of Whittier, California, daughter of Harry and Gertrude Carpenter, Cherokee, Oklahoma, to George Davidson, Whittier, son of Lawrence Davidson and the late Mrs. Davidson of Lakewood, New Jersey, on April 8, with Robert E. Cope officiating.

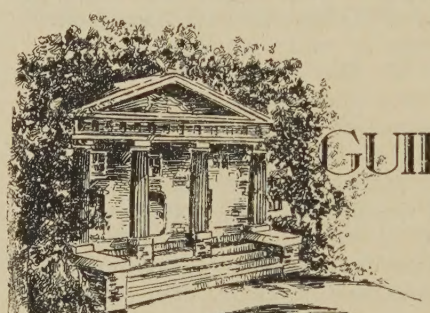
NEWMANN-FOSTER — Nancy Wales Foster, daughter of Thomas B. and Louise S. Foster of Foster, Ohio, to Louis Paul Newmann, son of Mrs. John Newmann of Lodi, California, at Butterworth Farm, Foster, Ohio, April 18, under care of Miama Monthly Meeting (Waynesville).

DEATHS

BLAIR—Emma Blair at High Point, North Carolina, on March 3, aged eighty-five years. She was a birthright member of Springfield Meeting, the daughter of Soloman I. and Abigail Hunt Blair and great granddaughter of Nathan Hunt. She spent about fifty-four years in the school, first as teacher, later as principal, and some years ago the school in which she taught was named for her. She was devoted to work with children, both in day school and Sabbath school, and was for many years an elder. Surviving is her twin sister, Ada Blair, and a younger sister, Elva Blair.

CARVIN—Clara B. Carvin on February 23, at Unadilla, New York. She was born in 1884 at Milford, New York, and was united in marriage with Lester Carvin. She was a member of Unadilla Friends Meeting. Surviving are the husband, three daughters, one son, her mother, two brothers, thirteen grandchildren and two great grandchildren. Services were conducted by Kent R. Larrabee, her pastor, and burial was made in Sand Hill cemetery.

MILLIKAN — Lewis Elwood Millikan on March 16, near Sheridan, Indiana, in his ninety-fourth year. He was the son of Clark and Lydia Hinshaw Millikan and was born in Randolph County, North Carolina, coming to Indiana by covered wagon at the close of the Civil War. In 1882, he was united in



ANNOUNCING —

THIRTY-SECOND SUMMER SESSION
JUNE 1 TO AUGUST 1, 1949

GUILFORD COLLEGE

Selected courses taught by regular faculty. Accredited college work in pleasant, quiet environment.

For further information write

DIRECTOR OF THE SUMMER SESSION
GUILFORD COLLEGE, GUILFORD COLLEGE, N. C.

WHITTIER COLLEGE

The Quaker College of Southern California announces the construction of

WANBERG HALL

Modern dormitory for men

Priority in reservations for the Fall Semester will be given to out-of-state young men of Quaker affiliation until June 1, 1949

For information, write

DIRECTOR OF ADMISSIONS, WHITTIER COLLEGE
WHITTIER, CALIFORNIA

narriage with Martha Ellen Barker, nd to this union were born two chil-ren—Arza Homer, and Edna Pearl, ow Mrs. Telford Myers, who with even grandchildren and ten great randchildren survive him. Services ere held in the Sheridan meeting-ouse, with J. Edward Ransome in harge, assisted by Cyrus Davis and Glen Reece.

MYERS—Artemas H. Myers in April, n the Gray community, aged eighty-wo years. He was the son of Allen nd Taca Moffitt Myers, and was born n the farm where he died. He was nited in marriage with Eva Randall. He had once served in the state egislature. For twenty years he was uperintendent of the Sunday school t Gray Meeting and held other posi-ions there. Services were held in the meetinghouse with Edward Woodard f Bloomingdale in charge, assisted by William J. Cleaver. Survivors include wo daughters, Marie and Mamie My-ers; Telford and Chauncey Myers who ive near the homestead; and Ray-mond Myers of Milwaukee; six grand-children and three great grandchildren.

The American Friend is printed by

NICHOLSON

PRINTING COMPANY

RICHMOND, INDIANA

Founded in 1870 by Timothy Nicholson

Commercial Printing—Publications
Bookbinding

The Virginia Ragsdale Alumni House

Guilford College, N. C.

•

Friends traveling in North Carolina will find this an attractive and comfortable guest-house.

•

Write for rates and reservations.

OPPORTUNITY OFFERED

FRIENDS—who are teachers, either of the grade schools or high schools, are invited to apply for work at Friendsville Academy, Friendsville, Tennessee. Friendsville Academy is a Friends' boarding school, serving a wide area of the Middle South—in a growing industrial region. Write for application blanks to Curtis A. Johnson, Principal, Friendsville, Tennessee.

Get your Vitamins the natural way! Take Haydens Wheat Germ daily for vim, vigor, and vitality. Nature's richest source of Vitamin B1. Sent fresh from the mill postpaid for $1.00 for three 10oz. pkgs. West of Mississippi and in Florida, $1.15. PERRY HAYDEN, *Pres.*, Dynamic Kernels Foundation, Dept. AF, Tecumseh, Michigan.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1403 Maple Avenue, Evanston, Ill., phone University 4-8511.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 2-9670; or Robert Byrd, Meeting Sec'y., FA4-8810.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Fisher Y.M.C.A., West Grand Blvd. and Dexter, near Grand River Ave. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School at 9:30; Morning Worship at 10:45. Herbert Huffman, Minister; George Warheit, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. RIchmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 W. Flagler Street. Worship, First Day at 3 p.m.

MINNEAPOLIS, MINNESOTA

Friends Church, Y.W.C.A. at 12th and Nicollet. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th and 15th Street Friends will be held at 144 East 20th Street, New York, from May to October, each Sunday at 11:00 a.m.

ORLANDO, FLORIDA

Friends Meeting, First-day at 11 a.m., Sorosis House, 108 Liberty Street.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa, Church School 9:45 a.m. Meeting for Worship 11:00 a.m. Youth Group 6:30 p.m. Mid-week Service 7:30 p.m. Elmer Howard Brown, Minister, phone Sy. 6-3372.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a. m., Worship 11:00 a. m., Unified Service 7:00 p. m., Prayer Meeting, Wed., 7:30 p. m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. LOUIS MISSOURI

Meeting for Worship; Sunday 11 a.m., 1528 Locust Street. For information call Flanders 3116.

TUCSON, ARIZONA

Friends Meeting, 1200 N. Mountain Ave., at Helen St. First Day at 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

BUCK HILL BULLETIN

Longfellow has a line "And all the sweet serenity of books." This will be the influence you will feel on entering the Greenleaf Library at The Inn. The collection of books numbers several thousand, most of them up-to-date novels and biographies, and many of them old friends well worth re-reading. Then there are the necessary books of reference so badly needed when one is far away from a learned circle. There are cases of poetry and travel, and, of course, Quaker books of biography and history. And a table covered with the leading current periodicals. You will enjoy the quiet and welcoming Library with its comfortable reading chairs and air of repose. It was named in honor of John Greenleaf Whittier.

THE INN

BUCK HILL FALLS, PENNA.

Books should be one of these four ends conduce,
For wisdom, piety, delight or use.

SIR JOHN DENHAM, OF PRUDENCE

FIDUCIARY CORPORATION OF FRIENDS

FRIENDS CENTRAL OFFICES, RICHMOND, INDIANA
Authorized by the Five Years Meeting

An Incorporated Trust for the safe custody and administration of gifts and bequests

Correspondence — Conferences Invited

ISAAC E. WOODARD, President **WILLIAM C. DENNIS, Counsel**

FRIENDS ACADEMY

Founded 1877
COEDUCATIONAL

"The daily contacts of the teacher with pupils are vital, for upon his character, convictions, knowledge, skill, and capacity to work with others the effectiveness of the school must ultimately depend."

With close student-teacher relationships made possible by small classes, the Academy offers day students from kindergarten to college and boarding students from grades seven through twelve, a well-integrated program of studies, athletics, and extra-curricular activities. The school is fully accredited and its graduates attend leading colleges and universities.

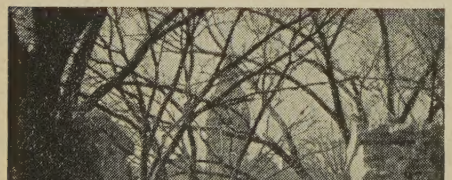
MERRILL L. HIATT, Headmaster
Locust Valley, Long Island, N. Y.

OAKWOOD Coeducational Boarding School

Founded 1796

Boys and girls have an opportunity to live together in a friendly, wholesome, Christian atmosphere. Physical, mental, moral and religious growth is emphasized in both college preparatory and general curriculum. Opportunities are afforded in art, music, home-making and athletics. Everyone participates in a supervised work program. Small classes make possible efficient counselling by sympathetic teachers.

Joseph B. Shane, Principal, Box 30, Poughkeepsie, N.Y.



FRIENDS UNIVERSITY

Stresses Six Fields of Emphasis

1. **Religious Living**
2. **Music Appreciation**
3. **Teacher Education**
4. **Homemaking**
5. **Science**
6. **Business and Professional Preparation**

Students gain professional Apprenticeship through an integrated Work Study Program — correlating the practical and theoretical.

Spring Semester Opens February 1, 1949

FRIENDS UNIVERSITY
Wichita 12, Kansas

OAK GROVE

A Friends School for Girls
1849-1949

Emphasizes preparation for college and gracious, purposeful living. Recent graduates have entered over fifty different colleges and universities, including all major colleges for women. Bible is taught by a Friends' minister in residence. The Quaker way of life is expressed through Meetings led by students. Cultural departments are under talented instructors in Music, Art and Speech. Physical Education includes corrective and aesthetic program with recreation featuring winter sports and including riding without extra fees. Work covers Grades 7 through 12 with a strong post-graduate year of intensive college preparation. The new fireproof Dormitories, Recitation and Administration Buildings occupy a sunny hillside overlooking the Kennebec Valley. Those requesting catalogs are asked to give daughter's age, year to enter boarding school, and college for which preparation is planned.

ROBERT EVERETT and EVA PRATT OWEN, Principals, Box F, Vassalboro, Maine

BE SECURE BE PROVIDENT

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA
Pennsylvania • Founded 1865